

Wants no 5

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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EVIDENCES OF CHRISTIANITY.

[CONCLUDED FROM PAGE 807, VOL. 36.]

Elder Pratt in his "Divine Authenticity of the Book of Mormon" further says—"I now bear my humble testimony to all the nations of the earth who shall read this series of pamphlets, that the Book of Mormon is a divine revelation, for the voice of the Lord hath declared it unto me."

The same author says—"In the fall of 1830, four of the Elders were sent on a mission to the extreme western frontiers of the United States, a distance of some twelve or fourteen hundred miles. Having proceeded about four hundred miles, they tarried a few weeks and preached in the northern part of the State of Ohio; many believed and were baptized, among whom was Sidney Rigdon, a celebrated preacher of the Campbellite order. The Spirit of the Lord was again poured out in a most wonderful manner, and the visions of heaven were opened unto many. In December following, Mr. Rigdon performed a journey to the State of New York, for the purpose of seeing Joseph Smith, the Prophet. He prolonged his stay with him until the latter part of January, when he returned, accompanied by Mr. Smith and his family. The

Prophet Joseph, by the command of God, and through the gift and power of the Holy Ghost, translated the Old and New Testaments. Sidney Rigdon assisted him as a scribe to write from his mouth, as it was given by the revelations of the Holy Spirit. And on the sixteenth day of February, in the year of our Lord eighteen hundred and thirty-two, while engaged in the work of translation, a most remarkable vision was shown to Joseph Smith and Sidney Rigdon. They both at the same time saw the heavens opened, and beheld the Lord Jesus Christ on the right hand of God; they were filled with the Holy Ghost, and the glory of the Lord shone round about them; they heard the voice of God the Father bearing record to them of his only begotten Son; they saw the holy angels, and the wonders of eternity were opened before them; they saw and heard many things unspeakable and unlawful to be uttered. But many great and marvelous things they were commanded to write, while they were yet in the spirit. We here insert the following:—

"We beheld the glory of the Son on the right hand of the Father, and

ceived of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all which we give of him, that he lives, for we saw him, even on the right hand of God, and we heard the voice, bearing record that he is the only begotten of the Father—that by him, and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.”

Thousands of miracles have been performed, through the grace of God, by members of the Church of Jesus Christ of Latter-day Saints. Those miracles demonstrate the prophetic character of a promise contained in a revelation given to the Apostles through the Prophet Joseph Smith in the year 1832, which reads as follows—“Go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine Apostles, even so I say unto you, for you are mine Apostles, even God's High Priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine Apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of the serpent shall not have power to harm them.....And this revelation unto you, and commandment, is in force from this very hour upon all the world.” That these promises have been literally fulfilled, there are thousands of living “original witnesses” who, as a people, have “passed their lives in labors, dangers,

and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts,” who “also submitted, from the same motive, to new rules of conduct.”

Chiefest among these rules are: obedience to the Priesthood, and, gathering together in one place, the voluntary observance of which has entailed upon the Latter-day Saints much privation and suffering at the hands of their enemies. Our space will not permit of a history of the many persecutions endured by the Saints as a people, we can only briefly refer to a few incidents thereof, fully assured, however, that they afford ample evidence of the sincerity of those who suffered for the sake of the glorious Gospel of Christ.

In 1831, the Saints established two settlements, about one thousand miles apart, one in Lake County, Ohio, the other in Jackson County, Missouri. In process of time the Saints in Lake County commenced the erection of a Temple, which incited their enemies against them. Midnight attacks were made upon the Saints, and a great deal of their property was destroyed. Perplexing law-suits were instituted against them to weary, harass and annoy. At length the more lawless, secretly encouraged by professing ministers of Christ, became bolder in their attacks, and so wearied were the Saints of this endless scene of molestation, and such insufferable vexations, that they abandoned their possessions at a sacrifice of at least two-thirds of their value, and journeyed westward in search of a new home.

The settlement in Jackson County met with troubles of a more serious character. In the month of November, 1833, a ruthless and murderous mob, composed of many hundreds, armed with weapons of destruction, came suddenly upon the Saints, who were unprepared for defence, and drove men, woman and children from their lovely habitations. Women were shamefully abused in the presence of their husbands, daughters in the presence of their parents; defenseless men were shot down like wild beasts

of the forest; some while fleeing for their lives, were pursued, caught, tied to trees, and whipped till their bowels gushed out, and death ended their sufferings. Over two hundred of their houses were burned, the remainder were plundered, and their horses and cattle driven away. So suddenly were they compelled to flee, that only in a few instances sufficient apparel could be taken to preserve them from the cold wintry blasts. The extreme sufferings of women and children may easily be imagined. In consequence of these severities, many perished by the way, before any kind hand of hospitality offered its relief. The mob comprised the highest officers in the County, both civil and military, who boldly and openly avowed their determination, in a written circular, to drive the Saints from the County. A portion of said circular read as follows:—"We, the undersigned, citizens of Jackson County, believing that an important crisis is at hand as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our County, styling themselves Mormons; and intending, as we do, to rid our society, peaceably, if we can, forcibly if we must; and believing, as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purpose." To this document were attached the names of nearly every officers in the County, together with the names of hundreds of others. It was by this band of murderers that about twelve hundred of the Saints were banished as exiles, their fields laid waste, their houses burned, and many of them were cruelly murdered.

After their expulsion from Jackson County, the Saints settled in Clay County, on the opposite side of the Missouri river, where they purchased lands both from the old settlers and from the Land Office; but soon they were again violently threatened by mobs, and obliged to leave their homes

and seek a new location.

Their next settlement was in Caldwell County, where they purchased the most of the lands in Davis and Carroll counties. They also commenced settlements in several other counties of the State, and once more confidently hoped to enjoy the hard-earned fruits of their labor unmolested; but their hopes were soon blasted. In 1838, they were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law, an organized banditti ranged through the country, laid waste their fields of corn, shot down their cattle and hogs for sport, burned their dwellings, inhumanly butchered some eighteen or twenty defenceless citizens, dragged from their hiding places little children, and placing the muzzles of their guns to their heads, shot them with the most horrid oaths and imprecations. In addition to all these savage acts of barbarity, the inhuman wretches forcibly dragged virtuous and inoffensive females from their dwellings, bound them upon benches used for public worship, where they, in great numbers, ravished them in a most brutal manner. Some fifty or sixty of the citizens were thrust into prisons and dungeons, where, bound in chains, they were fed on human flesh, while their families and some fifteen thousand others, were at the point of the bayonet, forcibly expelled from the State, and their property confiscated to pay the expenses of these horrid outrages.

The next settlement was in the State of Illinois, in the spring of 1839. Here they built up a beautiful city called Nauvoo. In the next five years preceding the massacre of the Prophet Joseph, and his brother Hyrum, the Patriarch, an extensive city site was laid out; large numbers of commodious dwellings were erected; several literary institutions were organized; numerous schools were put in operation, and several thousands of happy and industrious people were building up a great and prosperous city in a locality previously so unhealthy as to be shunned by all but few. Other flourishing settlements were made in various parts of Hancock County, and in Lee County, Iowa; and fields, or

chards, flocks, herds, happy homes and intelligent people were rapidly adding to the national wealth, strength, and prosperity. Still their old enemies of Missouri continued their molestations, and, banding with corrupt and abandoned ruffians in Illinois, they effectually succeeded in again driving the Saints from their peaceful homes. On the 27th of June, 1844, Joseph and Hyrum Smith were massacred in Carthage jail—a place where the Governor of the States pledged himself they should be protected from mobs and violence—by an armed mob, painted black, of from one hundred and fifty to two hundred persons. Finding that the murder of the Prophet had not the effect of breaking up the organization of the Saints as had been anticipated, the mob renewed their persecutions to such an insufferable degree that the Saints were again forced to leave their houses in the depth of winter, and wander in the western wilderness, where, by reason of previous sufferings, and exposure to the inclemency of the weather, many fell asleep in death.

Early in February, 1846, the Saints began crossing the Mississippi river on their way westward, and, having journeyed some two hundred miles they made a resting place at Garden Grove; forty miles in advance of this they made another called Mount Pisgah; one hundred and fifty miles beyond this they made a third settlement called Winter Quarters. In the midst of their troubles a message was received from the President of the United States, requiring five hundred men to enter the army and march against the Mexicans. Petition after petition had been presented to government for redress of their grievances, but a deaf ear was turned to their supplications, and now, at a time when every man was needed to protect his helpless wife and family from the savage Indians and wild beasts of the forest, five hundred men were thus taken from the camps of the Saints, leaving fathers, mothers, wives and children, in the midst of afflictions and without the common necessities of life.

A few months after their departure, their enemies still burning with rage, and finding the main body of the

Saints beyond their reach, made an attack on those remaining in Nauvoo: an account of which we extract from a General Epistle of the Twelve. "In September, 1846, an infuriated mob, clad in all the horrors of war, fell on the Saints who had still remained in Nauvoo for want of means to remove; murdered some, and drove the remainder across the Mississippi into Iowa, where, destitute of houses, tents, food, clothing, or money, they received temporary assistance from some benevolent souls in Quincy, St. Louis, and other places, whose names will ever be remembered with gratitude. But at that period the Saints were obliged to scatter to the north, south, east and west, wherever they could find shelter and procure employment. And, while the flower of Israel's camp were sustaining the wings of the American Eagle, by their influence and arms, in a foreign country, their brothers, sisters, fathers, mothers, and children, were driven by mob violence from a free and independent State, of the same national Republic, and were compelled to flee from the fire, the sword, the musket, and the cannon's mouth, as from the demon of death."

President Brigham Young, guided by the Spirit of God, led the pioneer company, numbering 143 men, 3 women, and 2 children, into the valley of the Great Salt Lake; where they arrived on the 24th July, 1847, having cut their way through woods and valleys and over rivers and mountains, a distance of about fourteen hundred miles. To this new rallying point a hundred thousand souls have congregated, nor has their isolation, and the great distance which separates them from their enemies, done more than to retard further hostile demonstrations. The year 1857 witnessed a United States army moving against them, not because of the wickedness of the Saints, but because malicious misrepresentations, as of old, were made to the government against them. And from the same causes it has become quite fashionable for Senators and Congressmen to introduce bills into Congress framed to rob the people of Utah of their fundamental rights, and give their lives and liberties into the hands of bloodthirsty, unscrupu-

ious enemies. No less than eight bills of this anti-republican character were brought before Congress this present year.

It is charged that those persecutions were not altogether unwarranted, to which I have only space to give a flat denial, and to invite the most rigid examination. From the time of righteous Abel to the present, not only religious reformation, but the most important moral, physical and philosophical discoveries have been attended with persecution, imprisonment, confiscation of property, banishment, or martyrdom.

Nor have I space to relate the many miracles performed in the Church of Jesus Christ of Latter-day Saints. The inquirer will find many of them recorded in the "Divine authenticity of the Book of Mormon," and in "Testimonies for the Truth," with places, dates, and witnesses' names, published contemporaneously with the events themselves:

From the foregoing brief statement of facts, and in accordance with Dr. Paley's argument, I have endeavored to show,—

1st. That the founders of the Church of Jesus Christ of Latter-day Saints and its present adherents are and were sincere.

2nd. That their labors have been attended with difficulty and danger, aggravated, because their teachings are an innovation upon the long-established religions of men.

3rd. Persecution was mainly conducted by the populace, tacitly countenanced by the ruling powers.

4th. The new teachers submitted to a change of conduct and to new habits of life, incurring loss and danger, insult, outrage, and persecution, in attestation of the miracles of which they were original witnesses.

5th. By simply not bearing testimony of the truth received, they might have avoided all these sufferings and have lived quietly.

Lastly. The evidences of the truth of Latter-day Christianity are more satisfactory to the modern inquirer than those of Former-day Christianity, because they relate to events occurring in our own generation, that are present with us for examination.

Dr. Paley further says—"If the reformers in the time of Wickliffe, or of Luther; or those of England, in the time of Henry the Eighth, or of Queen Mary; or the founders of our religious sects since, such as were Mr. Whitfield and Mr. Wesley in our own times; had undergone the life of toil and exertion, of dangers and sufferings, which we know that many of them did undergo, for a miraculous story; that is to say, if they had founded their public ministry upon the allegation of miracles wrought within their own knowledge, and upon narratives which could not be resolved into delusion or mistake: and if it had appeared that their conduct really had its origin in these accounts, I should have believed them." If the learned doctor's rule be a correct one, (as it assuredly is,) I would respectfully ask, who will be justified in rejecting the testimony of Joseph Smith, and that of ten thousand of his adherents who know him to be a Prophet of God, a knowledge which they declare they have received through the gifts of the Gospel in prophecies, dreams, visions, tongues, interpretations, healings, casting out devils, and by the voice of God; and who attest the sincerity of the testimonies which they deliver by their endurance of all things for the Gospel's sake.

VERITAS.

MINUTES OF A DISTRICT MEETING

HELD IN BOLTON, SUNDAY, DEC. 20, 1874.

Present on the Stand—Prests. Jos. F. Smith and H. S. Gowans; Elders L. John Nuttall (of the MILLENNIAL STAR Office) and L. Holbrook.

10.30 a.m.

Meeting opened with singing—"What wondrous things we now behold," &c.

Prayer by Prest. Gowans. Singing—"Know this, that every soul is free," &c.

Prest. Gowans said these District Meetings were intended for a blessing and a spiritual feast unto the Saints, that we may become more united, and arrive at a more correct understanding of the principles of the Gospel revealed unto us, and our duties as Latter-day Saints. Referred to the great Work in which the Saints are engaged, how that it would not only redeem mankind, but also the earth upon which we dwell. Showed that works were necessary with our faith. The balance of the morning would be occupied in hearing from the Prests. of Branches who were present.

Elder W. F. Barton, Prest. of the Bolton Branch, was sanguine that if the Saints would live in obedience to the covenants they had made, that their salvation was sure. Referred to the law of Tithing, giving his own experience. Did not wish to go to Zion for any other purpose than to do the will of God. The testimonies he had of the Divinity of the Latter-day Work, were still the sentiments of his heart, and he had no other desire than to help roll forth the Work. The Bolton Branch is now in a very favorable condition.

Thomas Barsnett, Prest. of the Leigh Branch, bore a faithful testimony to the Work. Said it is only with living faith in God that we have a promise of his blessings, and by this faith, power will be given us so that we can overcome the weaknesses that the flesh is heir to. As to the Leigh Branch, the great mass were faithful to their calling, still he was sorry to say some were rather lukewarm in regard to their duties as Saints.

Choir sang—"Joy to the world, the Lord will come," &c. Benediction by Elder W. F. Barton.

2.30 p.m.

Singing—"The time is nigh, that happy time," &c. After prayer by Elder L. Holbrook, "O Lord! responsive to thy call," &c., was sung.

The Sacrament was then administered by Elders Barton and Barsnett.

Prest. Smith felt pleased to meet with the Saints in the capacity of a

worshiping assembly. Spoke on the duties of the Saints in these lands, to qualify themselves to gather with the Saints at Utah, the place appointed for the gathering of the people of God in these last days. Referred to his experience in Utah since the year 1848, and to the several missions he has been called to fill. He remarked that the Gospel net gathers of all kinds—that some few had been gathered to Utah who continued to be the same persons as before they emigrated—did not have the spirit of the Gospel in them. Notwithstanding the opposition that is arrayed against and opposed to the truth, the Work of God continues to progress, cities are being built and Temples reared to the name of the Lord. Spoke in a spirited manner in relation to the land of America, and of the predictions as recorded in the Book of Mormon. His discourse abounded with rich instruction and council. Bore a powerful testimony to the divine mission of the Prophet Joseph Smith, and exhorted the Saints to faithfulness.

Elder Barsnett closed with prayer.

6 p.m.

After singing, prayer was offered by Elder W. F. Barton. Choir sang—"Lord, where iniquities abound," &c.

Elder Nuttall said he had been for some time laboring under an affection of his lungs, but trusted, by the Spirit of the Lord, to be able to address the Saints for a short time. It was over twenty-two years since he left the town of Liverpool for Utah, where he had resided until last June, when, on being called to this his native land as a missionary, he gladly responded to the call. His object and desire while here, is to do the will of his heavenly Father in preaching the Gospel of life and salvation, or in doing whatever he might be called upon to perform by those whose right it was to dictate. In relation to the Saints emigrating to Utah, he had often thought if they had to travel as he did, and be from six to seven months on the way, instead of about three weeks, they would feel better satisfied when they arrived, and would more fully appreciate their new home.

Those who live their religion here, may be relied on as good, faithful Saints when they are gathered. He was personally acquainted with Presidents Young, Smith and Wells, also the Twelve Apostles, and knew them to be men of God. Referred to the signs of the times, that we are living in a momentous age, in the day when the Lord has restored his Gospel to the earth with Prophets and Apostles, and the plan of salvation for the redemption of the human family. Spoke on the principle of Tithing as being applicable to, and binding upon the Saints in these lands and throughout the world, as well as in Utah. Bore testimony to the truth of the Work, and urged the Saints to live their religion.

Elder L. Holbrook read Matt. ix, 27—29. He considered that the world were blind, even with a spiritual blindness. The Scriptures teach us that the "Lord is the same yesterday, to-day and forever," and he will fill us with light, yea, with a holy light, if we will have faith and trust in him, accept him as our leader and guide. And when we pray for light and blessing, let the prayers thus offered be the sentiments of our hearts, our peti-

tions to God and our everyday life corresponding. If we thus live, I can prophecy in the name of Jesus that our petitions will be heard, and the desires of our hearts granted. Said that his faith was good, that he knew that the kingdom of God would stand, and the opposing power and all his emissaries could not retard its progress.

Prest. Smith referred to the persecutions of the Saints and of the Prophet Joseph Smith, that he had been accused forty-nine times of crimes and been acquitted, there being no cause for such accusations; yet his enemies followed him until they took his life, believing that the Work, of which he had been the instrument in the hands of God in restoring to the children of men, would cease; but such had not been the case—this is the Lord's Work, and he is able to have his purposes brought about. The Gospel comprehended all good, and he felt to exhort all to obey it.

The choir sang—"Up, awake, ye defenders of Zion."

The closing prayer was offered by Prest. H. S. Gowans.

L. HOLBROOK.

They who once engage in iniquitous designs miserably deceive themselves when they think that they will go so far and no farther. One fault begets another, one crime renders another necessary; and thus they are impelled continually downward into a depth of guilt, which, at the commencement of their career, they would have died rather than incurred.

GENTLE WORDS.—There is a magic power in gentle words, the potency of which few natures are so icy as to wholly resist. Would you have your home a cheerful, hallowed spot, within which may be found that happiness and peace which the world denieth to its votaries? Let no harsh words be uttered within its walls. Speak gently to the wearied husband, who, with anxious brow, returns from the perplexities of his daily avocations; and let him, in his turn, speak gently to the care-worn woman and wife, who, amid her never-ending round of little duties, finds rest and encouragement in the sympathy of him she loves. Speak gently to the wayward child; a pleasant smile and a word of kindness will often restore good humor and playfulness. Speak gently to the dependant who lightens your daily toll; kind words insure respect and affection, while the angry rebuke provokes impertinence and dislike. Speak gently to the aged; many are the trials through which they have passed, and now in a little while they will be missed from their accustomed places; the spirit will have passed to its rest. The remembrance of an unkind word will then bring with it a bitter sting. Speak gently to the erring one; are we not all weak and liable to err? Temptations, of which we cannot judge, may have surrounded him. Harshness will drive him on the sinful way; gentleness may win him back to virtue.—*Ogden Junction.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 5, 1875.

THE PRESENT.

WE wish the patrons and readers of the STAR, and all the household of faith, with the honest and pure of heart, and the seekers after light, truth, wisdom and the kingdom of God, in all lands and climes, a blessed, a happy, and a prosperous New Year. It is a time-honored custom among "Christian" people, as the old year is about to pass away, to form resolutions in the mind to begin afresh with the new one, to correct erroneous habits, make amends for past follies, mistakes, evils committed, and duties omitted.

Far be it from us to find fault with this custom, or with any who avail themselves of it to correct and benefit their lives, and thus to the extent of the reformation wrought in themselves, benefit communities, and the world, so far as they go, to make up in numbers or moral and religious influence the world's aggregate. We would recommend and encourage, with all the power and influence at our command, reformation in the lives and institutions of men, wherever it can be affected; but we would choose the present, this moment, and not to-morrow, next week, or next year, to begin the reformation. We would bear in mind that it is not the time which sanctifies the deed, but the deed which gives the significance to the time. We think there is no time like the present—"to-morrow never comes"—next year is a myth to which we may forever look forward, but we will ever behold it in the future. All time is alike with God, who grasps eternity in his span, but man possesses only the present moment, and then is his opportunity to do good to the utmost of his ability, for he cannot tell what the next may bring forth.

It is a grievous error to suppose that a good deed is, or would be hallowed by the Sabbath day, or the first day of the year, and therefore more acceptable to God or more beneficial to man on those days, or at any other given time to be anticipated, than the present. It is a false argument in favor of procrastination; it is an insinuation of evil to postpone good, which however long deferred, when begun or done, its history will mark the present moment—now—as the favored, auspicious, and accepted time. "By and bye" is a treacherous pilot, an uncertain guide, leading to the realms of never. If we would accomplish our good desires, let us resolve now, and at once put the resolution into practice; then we will reach the goal of our hopes by the plain highway of certainty and truth, and not forever be floundering about in the devious by-ways of expectations, hopes, desires, and promises deferred. "Leave not until to-morrow that which may be done to-day." "Whatsoever

thy hand findeth to do, do it with all thy might." Whatever is worth doing, is worth doing well; if worth doing, should be done, not to-morrow, but now, at least it should not be procrastinated, for the sake of beginning it on the New Year, on the Sabbath, or first day of the week or of the month. This is a simple lesson which experience teaches.

We never knew a smoker, tobacco chewer, or an inebriate, who ever quit those useless, pernicious and death-dealing habits "next month" nor "next year," but we have reason to believe that we have seen those who might have obtained the mastery over their growing weaknesses and become respected and honorable, if they had abstained from such debasing habits when they formed the resolution to do so "with the beginning of the New Year;" but alas! when the set time came, their appetites had grown faster, and become stronger than their resolutions, and from thence they fell into irretrievable degradation, shame and ruin, the victims of procrastination. Strength comes with action; a duty performed brings accumulation of strength with which to perform the next, while to neglect a duty not only diminishes our strength, desire and love for the right, but debases our mental rectitude and faith in our own consistency and moral status, for to know how to do good and do it not, is sin—to neglect a duty is a sin not only against ourselves, but also against the law of God. Then, as Saints, let us rely upon the present, and live now so that our lives shall be acceptable to God.

ARRIVALS.—Elders Edward Snelgrove, George L. Farrell, William L. Binder and Robert Hogg, arrived at Liverpool on Saturday morning, January 2nd, per the Guion S.S. *Wyoming*. They left Salt Lake City on Wednesday, Dec. 9th, and embarked at New York on the 22nd; enjoyed a pleasant journey across the continent, but experienced a rather rough passage across the ocean. They are now enjoying good health and spirits.

CORRESPONDENCE.

AMERICA.

St. George, Utah, Nov. 26, 1874.
Prest. Joseph F. Smith.

Dear Kinsman,—I received a letter from you just as I was leaving the city, which the hurry of starting prevented my answering. President Young was recovering when he left the city, but while stopping at Levan he took a cold which caused rheumatism to settle in his lower limbs, at times very painful, and from this he has suffered all the way to St. George—since that time he has been gradually recovering—has laid aside his crutches, but during three days of stormy weather last week he was troubled to a limited extent with a return of the disease. The weather is now fine and he is accordingly comfortable. I have been in better health than usual. We had

18 meetings on the way down—I preached nine times.

Bishop W. G. Young, of Big Cottonwood and Elder Seymour B. Young took care of the President during the journey and contributed much to the interest of meetings. I have met with the brethren two Sabbaths since I came to St. George. A good spirit pervades the meetings. The extraordinary expenses incurred in building the Temple are beyond the income of that office, as the crops in all the counties composing the Southern District has been light and the Tithing is consequently small. A large number of men have come from the north, bringing their own provisions, excepting beef and potatoes, are moving the Temple work forward rapidly at the present time. A great difficulty is to

obtain lumber. Our mills at Mount Trumbull are about 65 miles distant, 40 of which is without water, the great difficulty being to get the lumber hauled. Snow is now 18 inches deep at Mount Trumbull, and we are compelled to carry the hay 150 miles to support the cattle that furnish the mills with logs, and grain has to be hauled much further. The road from here to Mount Trumbull has some feed on it in winter and we expect to haul some lumber with oxen and the balance with mules. About 100 men are at work in the quarry. The scarcity of money to meet the demands for cash articles is severely felt, both on this and the Salt Lake Temple. The walls of this Temple are between 30 and 40 feet high, and the work is first-class masonry, every stone being well laid on its natural bed. There is a good deal of spirit manifested by the brethren to push its construction forward. Elder William H. Folsom is now here taking charge of the Architectural Department, and Bishop Nathan Davis, of the 17th Ward is here, making arrangements for casting the Baptismal Font and the Oxen upon which it is to stand. They are to be of Utah iron, finished with bronze. He has visited the iron works at Iron City, and is much pleased with the prospect of Utah being supplied with this indispensable metal from our own mines.

A vein of coal has been opened on South Ash Creek, about thirty miles from St. George. It is in a hard place to get a road to and much labor is being expended for that purpose. It is now estimated that about 300 days work will complete it, and a party have started to-day for that purpose. As soon as this coal is brought into use it will be a great release both to mechanical labor and for fuel, as it takes two days to get a load of wood, which when got is of an inferior quality.

Although the grain and hay crop has been lighter than usual, there has been more cotton raised than for several years previous, and the product of Sorghum Syrup is superior in quality and greater quantity than in the last seven years. There has also been a large amount of broom corn raised, which will be worked into brooms this

winter. The fruit and wine crop was also excellent. The want of a sufficient number of hands to carry out the purposes of the United Order, during the hot weather, is the cause of a limited supply of hay being saved and small amount of corn raised.

To be successful here, an agriculturist should make his plow overtake the reaper, and as soon as his small grain is harvested he should plow the ground and plant it with maize. The cultivator, hoe and irrigation water follow, and the second harvest is about as valuable as the first. If this latter crop is neglected, a growth of sunflowers and other wild plants will grow so rank, that the husbandman will have about as much trouble to clear it off, and prepare for another crop, as to cultivate it as above mentioned. Some of this growth of weeds will be ten or twelve feet high. I have been into the fields to observe this result this season, as well as many times before.

The United Order at Price City have this year raised two good crops of Irish potatoes on the same ground. It has been believed for years, that Irish potatoes could not be raised on the Rio Virgen, or below the Rim of the Basin, and they are brought here clear from Beaver. This experiment, however, if properly followed, will show the people the value of those sands, wherever they can be irrigated.

Charles W. is with me, and Bathsheba also contributes to make meetings interesting.

There is a rumor on foot, said to be from good authority, that the Ring have determined that it is necessary to humble me, and to effect this a bench warrant is said to be in the hands of some renegades who are called Deputy Marshals. This species of excitement occasionally extends back in my history and connection with the Church 44 years.

Your brother,

GEO. A. SMITH.

We extract the following from a letter received from Elder A. Carrington :—

President's Office,
Salt Lake City, Utah, Dec. 9, 1874.
Pres. Jos. F. Smith.

Dear Brother, — Times, oh how

many! I have tried to write to you, as yours of Sept. 5th, 24th and 26th to me, and Oct. 20th to Prest. Young, came successively to hand, cheering us with the glad news of your good health and the prosperity of the European Mission, but each time, till now, I have been prevented by the multiplicity of other pressing duties and the various hindrances of callers; and even now I am afraid I can only hurriedly write a few lines, and put off your good nature to a less hurrying time, which I hope will come ere long.

This morning Elders Edward Snelgrove, Wm. L. Binder, Robert Hogg and George L. Farrell, left for Liverpool on missions to the British Isles, for you to distribute as you deem best.

While writing to you I have been stopped twice to send telegrams to St. George, and once to read a telegram from there as follows: "Edward P. Duzette died at 3 this morning. B.Y."

How very much the Saints have been blest in regard to fares this season, and how thankful I have been, for money was so scarce here that I could do but little through the P. E. Fund. I hope to be able to help much through that channel next season, but do not now know how it may prove, for money continues very scarce.

Prests. Young and Smith are having a good rest and feel well.

Hoping to soon have time to write to you at leisure and in detail, I remain your brother in the Gospel,

ALBERT CARRINGTON.

Salt Lake City, Dec. 7th, 1874.

Prest. Joseph F. Smith.

Dear Brother,—On the 4th instant brother Carrington received a despatch from Prest. Young, advising me to go to New York and other cities, and make arrangements for the emigration of 1875, from New York, Philadelphia, Boston, or wherever you may contract to land passengers in this country for Utah.

I expect to leave on Friday, the 11th, and hope by going at this time, while everything is so dull east, and before the Trunk Roads make their "pool rates," to do better than I could, were I to stay until the emigration opens in the Spring.

Brother J. W. Young has opened an

Office for Emigration purposes for the Pennsylvania Company. He has also written to brother Carrington, informing him of his appointment.

As soon after as I can learn the prices of next year's railroad tickets, I will inform you; I hope to do so by the middle of January, 1875. Shall return home about that time, if I do so, and remain until about the time you send your first company, unless otherwise advised.

I left New York one month to-day, found everything at home quiet. I feel that the people are enjoying a better spirit as a whole than they did a year ago. I have spoken several times at our Ward Meetings, and enjoyed myself much while doing so. Meetings are well attended. McKean's Court has but little to do with the people, no excitement, and unless we saw the reports in the papers, we would not know that a court was sitting within a thousand miles of us. The President is much better than when he left here.

I have just left the Office, where I met with, brothers Wells, Taylor, Pratt and Carrington, also "Hepworth Dixon, Esq., Author of "Young America." This gentleman is collecting more material for another book. I am pleased to learn that the mission over which you preside is in so healthy a condition, and earnestly pray it may continue. Of this I have no fears. Four of the brethren leave on Wednesday for England, you will have the prayers and faith of Israel to sustain you in your labors, I assure you. Remember me to all my brethren, and believe me ever yours faithfully.

W. C. STAINES.

ENGLAND.

Wymondham, Dec. 14th, 1874.

Prest. Joseph F. Smith.

Dear Brother,—I take the liberty of addressing a few lines to you, thinking it was time you had something of a report of my labors in the Bedford Conference, which I see is now discontinued. I have in company with brother V. L. Halliday, visited the few Saints scattered over such a wide extent of country, one here, two there, 6 to 10 miles apart, and have become acquainted with the spirit and feelings of the Saints, and truly it is surprising

how well they feel in the Work of God, considering the few privileges they have of meeting together, and the opposition, prejudice and everything that can be got up to poison the mind against the truth, which reminds us of the necessity of the Saints being gathered home. We have tried to hire places to hold meetings in, but there seems to be a determined combination on the part of the Priests of the day, to not let the Latter-day Saints have the chance to lay the Gospel before the people, and many of the villages where there is say, one or two Saints, they are threatened to be turned out of their houses if they permit the Elders to hold meetings in their houses. Many other treats are made, and this is in many places where quite large Branches of the Church have been in former days, but have been gathered out. So you see we have not been able to hold forth before the world but little. I do not know it is any use fretting. The only thing the Elders of Israel can do is our full duty and leave the event in the hands of our Father and God. I have endeavored (every opening) to obtain private conversation and visit at the houses of those who will entertain us. I find when such avenues can be got at, and talk over the principles of our faith, that after all they find us not the worst people in the world, and that we are believers in the Gospel according to the Bible they believe in.

I cannot say that my health is as good as I wish it was. I have endeavored to take care of my health as much as possible, but the late cold, wet, stormy times I have been exposed to. I have taken a very severe cold, yet I think this is a very healthy part of England and if I can manage to get through the winter I hope in spring and summer to have better health. I wish to fill my mission to the full, come what may. I never felt better in the work of God in my life, and am glad I came on this mission, notwithstanding all I may have to pass through. I do not look for ease and worldly comforts, but to do my Father's will is my ever earnest prayer and desire. Receive my kind regards and wishes for your welfare: also remember me to brothers L. J. Nuttall,

Ernest Young, and all in the office.

Praying that God will bless you all, and prosper you in our Redeemer's Cause,

WILLIAM GREENWOOD.

Nottingham, Dec. 26th, 1874.

Prest. Joseph F. Smith.

Dear Brother,—Since I wrote to you on the 27th ult., I have visited and preached to more than half of the Saints of this Conference and to many strangers. In the village of Brixworth, in Northamptonshire, there is a family of Saints by the name of Littledike, who have been twice visited by Elder Squires. Learning that there was an opening to get an audience of strangers, I sent notice some time in advance that I would hold meeting at brother Littledike's, at 7 p.m. Tuesday, the 8th inst. To my surprise I found the room was well filled, for 26 strangers crowded into it: they were obliged to sit two deep, on chairs, tables and lounge. I must say that I found myself in an enviable position, for a more eager and attentive audience I never stood up to address, and the Spirit of God was upon me, so that I talked an hour and a half, taking as my text the 16th and 17th verses of the 7th chapter of St. John, and I do not think there was a heart present but beat amen to every word that was uttered; and there were many stood upon the causeway by the door and window and listened breathlessly to all that was spoken. At the close of this great treat many came up to shake hands with me, saying they would stay all night if I would continue to talk. I found I was tired at the close of that day, for I had done considerable traveling to get to Brixworth.

I also held good meetings in Leicester, but there were no strangers. Since then I have held meetings in Gresley, Sheepshed, Whitwick, Gossberton-Clough, Grantham and Nottingham, and I find that there is a noticeable improvement in all of these Branches and strangers attend the Sunday meetings in most of them.

We are urging upon the Saints the necessity of refraining from the use of tobacco and beer, and from giving tea to their little children, as a matter of economy as well as to comply with

the commandments of the Lord, and I am sure that as far as this counsel has been complied with good results follow. It requires an effort to keep the word of wisdom. I have felt impressed with the importance of having our leading brethren, such as Branch Presidents with their Counselors, and the teachers attentive in keeping it. I feel that if these brethren do not set the proper example in this respect they virtually close their mouths, so far as teaching the word of wisdom is concerned, and the same is true in regard to the principle of Tithing. I have found in my experience in Zion, as well as among the scattered Saints, that those who observe these laws, are always in the front rank of the faithful—obedient, punctual to meeting, shunning all evil associations, willing to be taught, full of faith, hope and charity, in short, Saints indeed.

Yesterday, being Christmas, Elder Squires and I went by morning train to Mansfield, to spend the day with the wideawake Saints of that thriving Branch, and to eat plumb pudding and roast beef, "as other folks do," and to attend a tea-party which commenced at 4 30 p.m. The time till 7 was occupied in social visiting, and then commenced what I consider the more interesting part of the day's enjoyment, hymns by the able choir, songs and recitations. We were joined by many who are not in the Church, some of whom belong to the "Re-

organized" or Josephite Church, and the pieces sung and recited were of the finest kind and were well rendered. The spirit of the Lord was upon us, so that all was peace, harmony and joy; and I must record it as one of the brightest spots in my history and the most interesting Christmas I ever passed. The hall was beautifully decorated, and great credit is due to President Joseph Betts, and his Counselors, the Choir, and to do justice I must say to every member of the Branch, for their untiring efforts and determination to make the affair a success. A few minutes before the close I thanked and blessed all who had contributed to make the occasion so interesting, and promised the Saints if they would keep the laws of God, and be faithful, they would have many more such times; and then for the benefit of all present I bore testimony that this is the kingdom of God, that Joseph Smith was a true Prophet, and that President Brigham Young is his legal successor and that there is no other. I invited those who had never embraced the Gospel to investigate it, and those who had fallen away to return to it again.

Elder Squires pronounced the closing benediction, and then closed at 11 p.m. a glorious Christmas.

Elder Squires and I are in good health and spirits.

F. M. LYMAN.

UTAH NEWS.

From the *Deseret News* :—

ST. GEORGE.—By a telegram from St. George, received by President Wells this afternoon, Dec. 7th, we learn that the health of President Young is very good.

ST. GEORGE.—By dispatch from St. George, we learn that Presidents Brigham Young and Geo. A. Smith visited and inspected the quarry and Temple yesterday, Dec. 11, and that the health of both was good. Three hundred tons of rock was laid on the walls of the St. George Temple last week.

GOING EAST AGAIN.—To-morrow afternoon, Dec. 11th, Elder William C. Staines intends leaving this city for the east, for the purpose of making preparations for the emigration business of next season. It is probable he will not get home again till some time in February. Parties wishing to transact business through him should direct to the same address as heretofore, Box 3967, New York, but no communications should be forwarded after the middle of January.

MATERIAL DEVELOPMENTS.—At Smithfield, Cache County, a tannery is in operation, the capacity of which is soon to be enlarged; arrangements are in progress for the establishment of a woollen factory at Logan and a broom factory at Millville, and Hyrum is going ahead of every part of the Territory in the matter of the production of lumber. Thus by each settlement having a form of industry peculiar to itself, when these things are in full operation, the people of Cache Valley will have laid an excellent foundation for material prosperity and independence.

BOOK OF MORMON.—Nothing more clearly indicates the increased interest in "Mormonism" among the thoughtful portion of the transient and resident community of this Territory than the continued and constantly increasing demand for the Book of Mormon, translated by the Prophet Joseph Smith from the plates revealed to him by the angel. To meet this demand we have just published a new, neat and cheap edition of this, the most remarkable literary production of modern times, which is now for sale at this office. It is bound in English Im., a strong and useful style of binding, with embossed sides and back, and is sold at one dollar and fifty cents per copy. We shall hereafter endeavor to keep the Book of Mormon constantly in stock, so that all orders, whether by mail or otherwise, can be promptly filled.

From the *Salt Lake Herald*:—

"WHOM THE GODS LOVE DIE YOUNG."—A startling evidence of the above sad aphorism was furnished yesterday, Dec. 2nd, in a telegraph dispatch bringing the mournful news that Alice, wife of H. B. Clawson and daughter of President Brigham Young, had died suddenly at St. George, whither she had gone with her family to spend the winter. As a daughter she was her father's idol: as a wife and mother she was devoted, affectionate, untiring—sacrificing all for her husband and children; and as a lady she was the peer of any of her sex. Mrs. Clawson died at 1.45 Dec. 2nd, after an illness of only a few hours. The cause of her death was excessive hemorrhage occasioned by premature child-birth. She was 36 years of age, and the mother of four children, sons, all of whom were with her during her brief illness and at the hour of her demise. Peace to her ashes.

A GOOD CHOICE.—Bishop John Sharp, the popular and energetic railroad gentleman—Superintendent of the Utah Central—has received official notification that he was elected a Director of the Union Pacific Company at the recent meeting of the stockholders. We congratulate Bishop S., and also the U. P. Company.

A VETERAN GONE.—A dispatch from Rockville, a little town in Kane County, Southern Utah, brings the information of the death of Major Edward P. Duzette, which occurred at his home in the above village, at 3 o'clock yesterday morning, Dec. 9. The deceased was, for years, drum major in the Nauvoo Legion, and was among the wisest known and most respected of the early settlers of this Territory. At the time of his death he had been sick for about a year and a half.

FISH.—General Rockwood is making a grand success of his piscicultural labors. His fish farm southeast of the city, is fairly alive with the thousands of young vertebrates that sport about in their ponds just as if they were real "wild fish," and not "cultivated, educated and civilized" members of the finny tribe. There is no way of ascertaining exactly how many fish the general has at the farm, but one not skilled piscatorially would say, upon looking at them all, that there was enough when they come to the proper size, to supply the tables of a city for a generation.

GRACEFULLY-DROPPING OFF.—The liberal party made a huge mistake when they selected candidates to fill the County Offices of Tooele. The persons they selected could not stick to the positions and rustle for grab at the same time, and they have been gradually resigning until but two of the original batch of

ringites remain, and their carpet-bags are showing decided symptoms of collapse. The last one who threw up his hand was George Purcelle, Justice of the Peace in Jacobs city precinct.

From the *Beaver Enterprise*, Dec. 5—

We learn by letter from brother Dame, to his folks at Parowan, that he is confined in the same room of the Penitentiary as the one occupied by Col. T. E. Ricks. He says four others (strangers) are also in the same room; that he is in good health; has engaged the legal services of Messrs. Sutherland and Bates in his behalf, and they intend to press for an early trial, which we hope our court here will grant, that men like Bishop Dame, who never moved one step out of the way to evade the officers of the law, and have less fear of justice than their accusers, may have the benefit of vindicating their character, meeting every point set down against them in a legal, fair trial, and adjudged by his peers and his countrymen.

He who waits to do a great deal at once will never do anything.

Reading makes a full man; conversation, a ready man; and writing, an exact man.

The following was written for boys, but we think it is equally as well to girls, who are trying to "work their way in life." A great many boys complain that there are no places. Perhaps it is hard to get just such a place as you like. But when you get a place—and there are places, for this big country, we are sure, has need of every boy and girl and man and woman in it—when you get a place, make yourself necessary to your employers; make yourself so necessary by your fidelity and good behavior, that they cannot do without you. Be willing to take a low price first, no matter what the work is, if it be honest work. Do it as well as you can. Begin at the very lowest round of the ladder, if necessary, and climb up. The great want everywhere is faithful, capable workers. They are never a drug in the market. Make yourself one of these, and there will always be a place for you, and a good one.—*Woman's Exponent*.

TRUE.—Here is an extract from a revelation given through the Prophet Joseph Smith, November, 1831:—"Verily thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time." How precisely and visibly this has been fulfilled in the past in the cases of all those who have undertaken to fight "Mormonism," and yet people fail to profit by the lessons those instances afford, for so surely as it has been so shall it be. Fighting "Mormonism" is "kicking against the pricks," the party engaging in it hurts himself the most. The same result in every case is merely a matter of time, and frequently but a short time.—*Deseret News*.

GOVERNOR FORD.—We read in an exchange some particulars relating to Thomas Ford, the Governor of Illinois, who pledged his protection to Joseph and Hyrum Smith, and then left them exposed to the murderous attack of a mob with their faces blackened. A lady was invited to attend a Methodist church at Peoria, Illinois, and noticing a rough box or coffin resting under the pulpit, inquired concerning it, and was informed that it enclosed the remains of the wife of ex-Governor Ford, and was supplied at the public expense. Ford was present, and he looked gaunt and miserable, and his bones appeared ready to pierce through the skin. Two weeks later the lady attended again, and was astonished to see a similar coffin in the same place. It contained all that was left of Gov. Ford, who had for some time lived, and had now died, a pauper. The lady who saw this, though she had left the "Mormon" Church, remembered hearing Elder John Taylor say in Nauvoo, that "Gov. Ford would live until the flesh would wither from his bones and he would die a pauper."—*Ogden Junction*.